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Sapientium Sententiae; De Rosis Nascentibus; Sulpicia Queritur De Statu Rei Publicae et Temporibus Domitiani. Finally, the volume contains a translation of the Eucharisticus of Paulinus Pellaus (304-351).

Professor John C. Rolfe, of the University of Pennsylvania, again appears as a contributor to the Library, this time as a translator of Sallust. Since there was no satisfactory text of Sallust, Professor Rolfe made his own. The Introduction deals with The Life and Works of Sallust (ix-xviii); The Pseudo-Sallustian Works (xviii-xix); The Manuscripts (xix-xxi); Bibliographical Notes (xxii). Versions are given of the Bellum Catilinae (2-129); Bellum Iugurthinum (132-381); Orations and Letters from the Histories (384-441); Pseudo-Sallustian Works (444-521). The last named division includes A Speech to Caesar, In his Old Age, On the State (444-461); Letter to Caesar On the State (462-491); An Invective Against Marcus Tullius (492-501); An Invective Against Sallust (502-521).

Professor H. E. Butler, of London University, well known as author of a volume entitled Post-Augustan Poetry, as translator of Apuleius, as author of an annotated edition of Propertius, and, recently, of an edition of Aeneid 6, offers, in four volumes, a complete translation of Quintilian. The Introduction to the work is altogether negligible (i. vii-ix). It would be easy to supplement and correct the Bibliography (xi-xiii). Professor Butler mentions the edition of Cicero, Brutus, by G. D. Kellogg, (Boston, 1889). He should have added that by K. W. Piderit³, done by W. Friedrich (Leipzig, Teubner, 1889). In listing works on the history of Latin Rhetoric and Education, he names Norden, Antike Kunstprosa, 1898; there is a later edition. So, too, he names Volkmann, Die Rhetorik der Griechen und Römer, 1885. My copy of the third edition is dated in 1901. Mr. Butler does not deign to give first names of authors. In brief, then, this Introduction is extremely poor, at the other—and most undesirable—extreme from those in the Loeb Library translations of Menander, Apollodorus, and Sallust.

A new rendering of the Institutio Oratoria of Quintilian is to be welcomed, because the last previous English translation was that in the Bohn Library, by J. S. Watson (I do not know when this was published. Professor Butler says of it, "reprinted in 1903". I have a copy, in two volumes, dated 1892, 1895).

C. K.

REVIEWS

Greeks And Barbarians. By J. A. K. Thomson. London: George Allen and Unwin, Limited; New York: The Macmillan Company (1921). Pp. 218.

The talented young Oxonian, Professor Thomson, has already two notable volumes of essays to his credit—Studies in the Odyssey, and The Greek Tra-

dition. Some of us had the pleasure of hearing a part of the material of this third work, Greeks and Barbarians, when Mr. Thomson was teaching in this country. To that residence here, it may be, are due a few bits of American slang which we hope will not too greatly shock the sensibilities of his British reviewers. They are easily forgotten amid the other qualities of his style—the fine taste in translation, the swift and sure strokes of description, the tempered sentiment and wise reflection, the gleams of Scottish humor, all revealing a hand which has gained increased power; while the wide choice of illustration exhibits a degree of learning which might well be envied by older scholars.

The book attempts to set forth in a clearer light that antithesis of Greek and Barbarian on which Thucydides first insisted, "the conflict . . . between the disciplined and the undisciplined temper, the constructive and the destructive soul". Surely no theme could afford more profitable discussion in times like those in which we are now living. Mr. Thomson continues the English tradition begun by Grote, the faculty of sensing all that is original and inspiring in Greek notions of liberty. He readily acknowledges and correctly appraises its mistakes and excesses, but he is unwilling to draw from them, as some German historians have done, the inference that popular government is unsafe and unabiding. Greek liberty, as he understands it, is liberty under the reign of law and order, and in this sense the "civilization-heroes" of Greek mythology, like Heracles, become champions for the cause of justice. Lest any one think that such an ideal leads to a stodgy immobility, let him read the conclusion of the chapter on Eleutheria. "Defense of law and order seemed *the most romantic thing a man could do*" (the italics are mine).

In seven chapters the antithesis between Greek and Barbarian is developed and illustrated: in the physical conflict of the Persian Wars; in the insistent claim of Freedom upon the Greek intellect and imagination, whereas among the Barbarians "all are slaves of one"; in the spirit of adventure which carried the Greeks into varied riches of experience, while the Barbarian stood still; in the Greek virtue of Sophrosyne, of wise and rational restraint, curbing those same emotions to which the Barbarian gave free rein; in the totally different belief of the Greeks about the gods, which may be allegorized in the battle between the gods and the Titans; and, finally, in the ever-recurrent difference between the Classic and the Romantic, a difference which the author lights up with new reflections, discarding the cut and dried methods so prevalent in modern books of disposing of the two concepts.

Nowhere does the method of the book show to better advantage than in the discussion of the Prometheus story. In all the weary pages of criticism and speculation which I have read concerning the conflict between the hero and Zeus, I have found no more discerning interpretation than that which Mr. Thomson offers here. It is again the case of Aeschylus vs. Shelley, but the Greek solution is revealed by a new

array of historical and ethical facts as convincingly triumphant over the Englishman's.

One of the most instructive chapters corrects and qualifies Matthew Arnold's well-known distinction between Greek and Celt, a distinction which he enforced by the term Titanism, expressing the Celtic extravagance and heedlessness of restraint, and fondness for hyperbolic speech and metaphor. Mr. Thomson is able, of course, to point to many examples of Titanism in Greek letters. But in all cases it is a difference of method and of emphasis that is involved, rather than a complete opposition in kind. Titanism appeals to the Romantic, and he surrenders to its fascination. The Greek feels the attraction as vividly, but he fights against it.

Particularly illuminating is the explanation of the Greek motto, 'Nothing too much!'. The impressionability of the Greeks, Mr. Thomson maintains, constantly tempted them in the direction of excess, and only their artistic temperament—much over-worked term—kept them from the licence of the Romantics. That Plato understood this, even better than Aristotle, is shown by his emphasis on the virtue, or rather virtues, of *Sophrosyne*, and this accounts for the small honor which he accords to emotion in human psychology. It is the 'tyrant', according to Plato, who gives his emotions unrestrained play.

There is just enough of the controversial and doubtful in some of Mr. Thomson's theses to stimulate thought on the part of the reader. Thus, when he says that the community-feeling in the Greek was so strong that "there was a sense in which in an ancient Agon everybody won", it seems to me that this statement might have been qualified so as to apply more strictly to the fifth century than to the fourth, when both Plato and Aristotle were protesting against the self-centered, individualistic tendencies of the citizen.

Why is it that American scholars can not or will not write such books? Is it because American publishers would fight shy of them? Signs are not wanting of a revival of Greek. It is high time that the scholar descend from his pedestal and satisfy the new curiosity.

HARVARD UNIVERSITY

C. B. GULICK

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS VII

Revue Critique d'Histoire et de Littérature—Sept. 15, Plaute, *Histoire de la Comédie Romaine*, G. Michaut, reviewed by P. de Labriolle.

Revue des Études Grecques, XXXIII, 151—Le Conseil Athénien des Cinq Cents et la Peine de Mort, P. Cloche.

Revue de l'Histoire des Religions—Jan.-Apr., La Légende d'Octave-Auguste, Dieu, Sauveur, et Maître du Monde, W. Deonna; Minucius Felix et Tertullien, Th. Reinach; Archéologie Thrace, G. Seure, reviewed by J. Ebersolt [the book is a résumé of archaeological activity in Thrace, 1911-1913].

Revue de Synthèse Historique—XXXI, 91-93, Quelques Ouvrages Récents Relatifs à l'Histoire du Néoplatisme, P. Masson-Oursel.

Revue Générale—Oct. 15, Le Temple de Phigalie, Joseph Mélot [deals with travels in the Peloponnese].

Revue Historique—July-August, Les Privilèges Administratifs du Sénat Romain sous l'Empire et leur Disparition Graduelle au Cours du III^e Siècle, Leon Homo; Römische Geschichte, L. M. Hartman and J. Kromayer, reviewed by Ch. Lécrivain; Der Feldzug von Dyrrachium Zwischen Caesar und Pompejus, Georg Veith, reviewed by Ch. Lécrivain.

Revue Universitaire—Oct., Latin et Méthode Directe, P. Midant. [These points are considered: (1) Pourquoi apprendre le latin?, (2) Comment apprendre le latin?, (3) L'expression des idées modernes et les périodiques en latin. Under (2) there is discussion of the stress that has been laid on aural and oral work in Latin, on discussion and dictation in Latin, with careful pronunciation, aiming to give the Latin, not the French vowels, syllabification according to etymology, as *red-emptor*, not *re-emptor*, correct accentuation and quantity. M. Midant notes the University's objection to carrying on dictation in Latin, and doubts the wisdom of pronouncing the vowels after the Roman fashion].

Rivista de Filosofia—July, Pitagoras, José Vasconcelos.

Rivista d'Italia—Aug. 15, Nerone e Lucano, C. Pascal [deals with Lucan and the Conspiracy of Piso].

Rivista Storica Italiana—Jan.-June, Cicerone Giureconsulto, Emilio Costa, reviewed by Silvio Pivano; Ibis, A. Rostagni, reviewed by F. Ramorino [a study of the Ibis of Ovid].

Romanic Review—April-June, The Influence of Ovid on Crestien de Troyes, F. E. Guyer.

School and Society—Nov. 26, Formal Discipline Again, Benjamin E. James.

Scientific American—Nov., From Trireme to Dreadnaught, J. Bernard Walker [an account of the development of the warship].

Sewanee Review—Oct., The Charm of Greek Travel, W. W. Hyde; Some Latin Inscriptions, F. F. Abbott; Katharsis in Literature and in Life, Atherton Noyes; The Agamemnon of Aeschylus, translated by Gilbert Murray, reviewed by J. B. Edwards; Kostas Palamas, Poems of, translated by Aristides E. Phoutrides, reviewed by J. B. Edwards.

Studios: An Irish Quarterly Review—Sept., Homer and Babylon, Hermann Wirth, reviewed by J. J. C. ["systematizes, for the first time, in a popular-scientific manner, all that is of more or less accredited value for an understanding of the earliest interaction between the Greek and Semitic cultures . . . makes a good case for postulating a stronger Oriental influence on the Homeric poems than has been conceded heretofore"].

Syria, II—Phéniciens, Égéens et Hellènes dans la Méditerranée Primitive, R. Weil.

Weekly Review—Aug. 6, Teaching the Classics, La Rue Van Hook.

Western Pennsylvania Scholastic—Dec. 1, The Life of the Greek Boys in the Ancient Greek Schools, Henry S. Scribner.

Yale Review—Oct., From Plutarch to Strachey, Wilbur Cross [in dealing with modern biographies, the author goes back to Plutarch as a starting-point].

HUNTER COLLEGE
BARNARD COLLEGE

E. ADELAIDE HAHN
CHARLES KNAPP
HELEN H. TANZER